

Utrom Horum

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great-grandfathers, when is signified a high cultivation in letters, in the arts and the elegancies of life. We mean that their manners are urbane and courteous, that their

primary reception of strangers is respectful without being subservient, and that there is little that is variable. If certain *l'anglais* distinguishes the Japanese gentleman—we do not speak of the impertinent assumption of superiority in the jack-in-office, which is the same the whole world over—it is a *hiketei* which we all inclined to respect, for it is such of good breeding in it, and as the Japanese gentleman is not a man without the inviolable social life of the East, or at least of Japan, has a tendency to produce. Nor is this pride of manner the special prerogative of the native gentleman. It may often be observed in the unarm'd travellers in the country, whose upright elegance, long stride, and dignified bearing, conscious of the admiration passing for a foreigner, tell of an ample and defensive self-respect which no student of national manners can overlook or should undervalue. The further we go into the country the more apparent this becomes, provided always we keep out of the track which foreigners have beaten for their pleasure excursions. In the interior of the country, it is recognised every where, and the amiability of the lower classes is well supplemented by the less polite, but not less attractive manner

A Minister's Ignorance of his Country.
In the night between the 80th of November and the 1st of December, 1864, the *Comte Jules Favre*, ascended from Paris with the intention of carrying the latest intelligence to the Delegation of the Government at Tours. Driven by favourable winds, the balloon flew westward. On the morning of the 1st of December it was hovering over the ocean on the coast of the Atlantic, when the wind, falling into the sea, but it finally succeeded in effecting a descent upon the island of Belle Isle, to the west of the estuary of the Vilaine. Thence the despatches from Paris, which up to that time were favourable enough, were forwarded with all haste to Tours, where they arrived on the 2nd of December, at four o'clock, the afternoon of the 1st of December. M. Gambetta at once filled up from his glowing imagination the details of the events thus announced to him. It had not been notified to him that the despatches had been conveyed by a balloon, and therefore he concluded that they would not be true. He was, and the Duke of Broglie by its side, he established communication with the

of their superiors in station. But a lamentable change is observable along the lines and at the halting places frequented by foreigners. "The people are rude if not insulting; they pay no respect and show little respect for rank; they are without any sense of restraint, though perhaps without malice, and on the whole no one can deny that they have entirely lost the better manners of the old days, and have very distinctly changed for the worse. The simple truth is that they have not learnt to respect us. It is not that our ways are different from their ways." It is not that travellers do not often visit friends who conduct themselves in a manner calculated to win respect and good will. It is that the good impressions which the adverse impressions made by others. And, truly, this should excite no surprise, for the liberty which has been the most precious gift to individuals of the European species, has encouraged a licence of manners, which, in the absence of the restraints of Europe, results often with far from graceful results. The uniformity of Asiatic manners is gone, and the licence of the individual is so great, that the liberty of Europe. With us, to permit a man any harsh words and insults no one, may he do very much what he likes. But it is not so in Asia. There the eye and authority of the superiors are every where, and an iron rule produces an uniformity of manner, if not, indeed, of sentiment, with which we have no acquaintance. Nor is it to be supposed that any one of us were even the most absolute

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Origin of the Mastiff.

The mastiff was known to the Greeks as the *Mallaneus*, and it obtained this name from Moloëss, a party of Epirus, opposite Corfu, whence at that early period the best sorts were obtained. Probably the breed was imported subsequently from Middle Asia, until it had spread throughout Europe, and unsettled time. It was known in these islands as a terror to the thief, whence its name "Maso theef", or, according to William Harrison (1586), "Master theef". It was also called the *Alban*, or *Alaut*, whilst a smaller and probably mongrelised species was known as the "Bändog," because it was generally used as a chained or landed yard-dog, and was not allowed to bark, but was to protect, precisely as carriers often use a dog at the present time. It has been asserted that the mastiff of Thibet (which has been assumed to be the origin of the present mastiff) is sculptured upon an Assyrian tomb, 640 n.c. The tomb is that of the son of Ezer-haddon; but Darwin tells us in a note on the "Origin of Species" that a gentleman conversant with the Thibetan language has ascertained that the word *bandog* is a different animal. The Assyrian dog, taken from a wild ass-hunt in one of the

It is a truly noble sight to see the typical representative who has brought about this change, with four or five congenial spirits at his disposal to co-act. Some time ago we decided him on the continent of Europe, where he would find a fraternal shoulder, and his noble countrymen would be glad to see him even under less restraint, and give a free rein to his lordly spirit. One would imagine that these people have no right to their country, so superbly does he take possession of it. And what a conqueror he is! How instinctively every one who can so to shuns his proximity, and leaves to him an absolute undisputed sovereignty. Hear him uttering his words of command, and see him unailing the poor little frightened creature who waits on him. Stand a second nearer, and listen to his conversation at hand, or a thousand yards off and listen to the echoes after dinner which he leads with anxious ardour into discord. Granted that perhaps he neither coaxes of this community, nor can be in any sense accepted as its representative, it is still a foreigner, and the representative of a foreigner, and he is not all up together, and value up together, nor co-act on oysters, at so much a score. It is the old story of the King of Brobdingnag and Gulliver. In vain had the worthy mariner insisted upon the splendour of his history, the virtues of our people, the wisdom of our constitution, the glories and achievements of our forces by sea and land, and the security of our throne, the just and impartiality of our laws, and he knew the king's answer. It was a bit better to be written out again. But we have a very repeated suspicion that he would find an oft-repeated echo among the Japanese.

All this is far from pleasant, and the more that, in the mild dogmatic phrase of Buckle, it is impossible to controvert it. It is in vain that we say to the Japanese: "You would see us at home in our own land, and wish to form sound opinions about us." They say: "You would not would you, may we say? But, meanwhile, we can only judge of the facts presented to us. We must judge this tree of yours at home, of which you are so proud, by such of its exported fruits as your bounty or your necessities present to us, and it reminds us much of an eastern tree spoken of by travellers, which had indeed have virtues to the taste, but the bad odour of which no one can deny, and which will venture to encounter." What answer shall we make to this? It is not enough to point to a few honourable merchants or a few industrious and upright tradesmen, an honest and just minister or consul, a worthy European public servant in native samurai's dress, and say: "See, these are the virtues and graces of our religion or of our civilisation." We are all tainted with the same blemish. The Japanese make no nice discriminations. The lazzers, the drunkards, the ruffians are too many for us. We may protest as we will, we may remonstrate, we may insist on our honesty, appeal to our honour, and tap our breasts with the indignation of untroubled self-conscious honesty. But we shall not be believed. The balance leans to the other side.

Tokel, tokel has been written on the wall against us, however untruthfully, and no other mysterious hand appears to obliterate the flaming words which record

we protest? At the Custom House? At the Public Works Department? At the Finance Office? Or are we estopped from this by records at the fictitious entries, the useless and costly machinery and material, the bribes, and the pretty syren songs we have sung to the Japanese to lure them on to the rocks?

Ich glaube die Wellen verschlingen.
Am ende Schiffer und Kahn;
Und dass hat mit ihrem Singen
Die Lorde gethan.

A Minister's Ignorance of his Country.
In the night between the 30th of November and the 1st of December, the balloon "Julius Favre" ascended from Paris with the intention of carrying the latest intelligence to the Delegation of the Government at Tours. Driven by favourable winds, the balloon flew westward. On the morning of the 1st of December it was hovering over the ocean on the coast of Belle Isle. The wind, however, was falling into the sea; but it finally succeeded in effecting a descent upon the island of Belle Isle, to the west of the estuary of the Vilaine. Thence the despatches from Paris, which up to that time were favourable enough, were forwarded with all haste to Tours, where they arrived on the morning of the 4th of December, the afternoon of the 1st of December. M. Gambetta at once called up from his glowing imagination the details of the events thus announced to him. It had not been notified to him that the despatches had been conveyed by a balloon, and therefore he concluded that they were a "balloon message," and that the Emperor's army, in its heroic, but unenriched communication with the

open country. Another circumstance served to confirm him in this view. It was said, namely, in the despatches, that Admiral de la Roncière had occupied Epinay. We know that this was Epinay les St. Denis; but Gambetta, calling for a map of France and examining it, could only find Epinay sur Oise, a small town, some 100 miles from Longjumeau, and about 91 miles from the southern forts of Paris. Artenay, where the French Army of the Loire under D'Aurelle must have been about this time, is only 99 miles from the same forts. De la Roncière could only be commanding Trochu's or Decrot's advanced guards! Trochu and D'Aurelle were therefore only some 49 miles distant from one another, and must unite within two days, if both were to be sent to the Loire, as it was assumed they would. Every short time Gambetta could easily further abbreviate, for in one of his despatches he says that Brié sur Marne is 12½ miles distant from Paris. In reality it is less than two miles from Fort Nogent, from the main cuspids only five, and even from the centre of the town, the Louvre, but a little more than eight. By applying this scale, and removing Epinay sur Oise and Artenay corresponding distances from Paris and Orleans, Gambetta could find that Trochu and D'Aurelle were within 81 miles of one another on the 30th of November, and they might therefore have been in communication by the hour on the 1st of December when Gambetta received his balloon despatches.—*From "The War for the Rhine Frontier," by W. Ruston.*

Origin of the Mastiff.

The mastiff was known to the Greeks as the *Molossus*, and it obtained this name from Molossia, a part of Epirus, opposite Corfu, whence at that early period the best sorts were obtained. Probably the breed was imported subsequently from Middle Asia, until it became distributed throughout Europe, and in some of the islands, such as these islands as a terror to the thief, whence its name "Maso theef", or, according to William Harrison (1586), "Master theef". It was also called the Allan, or Alaut, whilst a smaller and probably mongrelised species was known as the "Bandog," because it was generally used as a chained or landed yard-dog, to protect the gates of a castle, and to protect, precisely as carriers often use a dog at the present time. It has been asserted that the mastiff of Thibet (which has been assumed to be the origin of the present mastiff) is sculptured upon an Assyrian tomb, 640 n.c. The tomb is that of the son of Asar-haddon; but Darwin tells us in a note on the subject, that it is not a gentleman conversant with the Thibetian language, as is a different animal. The Assyrian dog, taken from a wild ass-hunt in one of the bas-

reliefs of Nineveh at the British Museum, is supposed by some to be the Thibet dog described by Marco Polo as of the size of asses. Probably this is the same animal as that to which Darwin refers. If so, it is precisely the same animal as that dug up in the section of the Tigris near Bagdad, and is probably exactly represented by Mr. Kinnear's "Baboon" dog. I witnessed him, rampant and straggling with his master, at the Plymouth Show of 1870. Oppian's war dogs are described as having shaggy hazel eyes, a truncated muzzle, loose skin above the brows, great stature, and muscular limbs. Their colour and the volume or quantity of their coats we are not told. It seems, according to Colonel Hamilton Smith, that the "Baboon" dog is of a black or grey, and has a dark muzzle, and also a blue or glaucous tinge. The "Baboon" dog is a black and white coloured dog, called by Cuvier the *Glaucocholosoma*, which was also a broad-mouthed dog, as the mastiff ought to be. I have also seen an engraving from a 'tile dug up from the supposed ruins of Babylon, representing a genuine smooth mastiff led in a rope by a man armed with a short club. Probably a dog of superior stature and strength would be a soldier's dog, displacing the monster, and supposing the keeper to be six feet high, this Titanic animal would be forty-eight inches high, and his limbs are represented as larger than the man's legs, the coil of rope around this neck being about the size of a ship's cable. All we know is that a race of mastiff or bulldog, or both, existed in this country before the arrival of the Romans: and that the mastiff was a completely distinct race, as we may see by comparing the pictures which we have of the like of those of Central Asia, or such as are mentioned by Megasthenes, massive of limb, muscular, broad, large-headed, and with blunt muzzles. To make the bull-dog, the mastiff has existed

from time immemorial in this kingdom. In the days of Cæsar, according to Strabo, the dogs of Britain were superior and well known, exported, and doubtless used in their unphilhætical combats. But they were also cherished by the Anglo-Saxon, and every one of these nations, in the same, had the same maintain one of these animals, the King of Lothian, or Molossus, being used for chasing the larger animals. Some of the dogs employed to destroy the boars or the wolves—which devastated the flocks—may have been bred from an early period in the island; but, as I have already stated, I have little doubt that the mastiff, largely employed for this purpose, was an imported and highly-valued dog, bred by the wealthy, and carefully purchased as an article of barter. Probably it was never very abundant, certainly not very common;—and the colours were fawn, grey, white, grey, black, or mottled, and occasionally black and white. The mastiffs of the present time are permitted at the present time, supposing that there is a black muzzle; but the grannie—and, in painters' language, the colour the colour the better—is the hue or tint which I should consider most meritorious. The vexed question whether the bulldog is derived from the mastiff, or vice versa, I shall not enter into. I can never be decided, but it will express my decided opinion that but for the existence of the building the mastiff could never have been recovered. It is my belief that the breed was resuscitated by crossing the *bulldog with the foreign boarhound*, and I think that there are mastiff-breeders alive who will enlighten us if they would. I have no objection to their doing so.

our mastiffs is to me one of the wonders of the dog world, recollecting as I do the menagerie materials which were at hand.—"The Dog".
By Idstone.

Curiosities of Animal Life.
(From the *Edinburgh Review*.)

"There can be no doubt," writes Mr. Darwin, "that dogs feel shame as distinct from fear, and something very like modesty, when begging too often for food. A great dog scorns the snarling of a little dog, and this sort, he called magnificence."—*Suppl. obs.*

gers have stated that monkeys certainly dislike being laughed at, they sometimes invent imaginary offenses. In the Zoological Gardens I saw a baboon that always got into a furious rage when his keeper took out a letter or took a book and read it aloud to him. He would roar as if he was as angry as we are on one occasion, he bit his own leg until the blood flowed." All animals feel wonder, and many exhibit curiosity; the latter quality affording opportunity for hunters in many parts of the world, to decoy the game into their power. The faculty of imitation, so strongly developed in man, especially in the barbarous state, is present in monkeys. As certain bull terrier of our acquaintance, when he wishes to go out of the room, jumps at the handle of the door and grasps it with his paws, although he cannot turn the handle. Parrots also reproduce with wonderful fidelity the tones of different speakers, and some of them will even imitate the sound of a clock, their feet and wash their faces after the manner of their foster mothers. Attention and memory also are present in the lower animals, and it is impossible to deny that the dreams of dogs and horses show presence

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**MANCHESTER FIRE ASSURANCE COM-
PANY OF MANCHESTER AND
LONDON.**

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of imagination or a certain sort of reason is also present. Animals also profit by experience as any man realizes who sets traps. The young are much more easily caught than the old, and the adults gain caution by seeing the fate of those which are caught. Tools, also, are used by some of the higher apes. The chimpanzee uses a stone to crack a nut resembling a walnut, and the Abyssinian baboons fight troops of another species; add roll down stones in the attack before they finally close in a hand-to-hand encounter. The idea of property is common also to every dog with a bone, to all birds with their nests, and notably in the case of rooks. Nor can a certain kind of language be denied to the brutes. The dog communicates his feelings by barks of different tones, which undoubtedly raise in his fellow dogs ideas similar to those passing in his own mind:

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HOLLIDAY, WISE & Co.
1927 Hongkong, 15th October, 1898.

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HOLLIDAY, WISE & Co.
777-Hongkong, 25th April, 1870.

NOTICE.

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1877 Hong Kong, 23rd July, 1879.

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ROUGLAS LAPELLE & Co., Agents.

1877 Hong Kong, 1st November, 1871.

NOTICE.

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Above 3 months and not exceeding 6 months	5/6 do. do.
Above 6 months	the full annual rate

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1875 Hong Kong, 13th August, 1869.

UNIVERSAL MARINE INSURANCE COMPANY, LIMITED, (OF LONDON).

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GILMAN & Co., Agents.

1877 Hong Kong, 1st November, 1871.

of 717 Hongkong, 9th November, 1869.

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GIBB, LIVINGSTON & Co.
of Hongkong, 24th August, 1864.

NOTICE

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Not exceeding 1 month { do. do.
Above 1 month, and not {
exceeding three months. { do. do.
Above three months, and not {
exceeding six months. { do. do.
Above six months, and full annual rate.

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such, and their contents. }
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GILMAN & Co.,
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of 428 Hongkong, 10th March, 1865.

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AUGUSTINE HEARD & Co.
of 1951 Hongkong, 7th June, 1867

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6th MIDNIGHT Hongkong; 15th December, 1871.

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Africk.	Gallies	Brit. str.	365	Holliday, Wyse & Co.
Anson	Deane	Brit. str.	410	M. & S. G.
Plymouth.	White	Brit. str.	775	Do.
Cheops.	Humb	Brit. str.	307	Hartree, Matheson
Admiral	Edg.	Brit. str.	401	W. & S. G.
D. Jean Richard.	Nichols	Amer. str.	58½	F. Degener

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<p>Business Announcements.</p>	<p>Rus</p>
<p>PONCEAU.—A Dissertation on the Nature and Character of the Chinese system of writing, etc.</p>	<p>LANOT</p>

KINGS.—A Grammar of the Chinese colloquial language, commonly called the Mandarin dialect, by Joseph Edkins, B.A., London, Foreign Associate or Correspondent of the Académie des Sciences et belles-lettres de Paris, and President of the Sino-British Museum, and Honorary Secretary Society of France, of the London Geographical Society, Peking; Second edition. Royal 8vo., pp. viii. and 390, sewed. Shanghai, 1865. \$111c. ed.

KINGS.—Progressive Lessons in the Chinese spoken Language; with lists of common words and

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	Midge,	double, at gun wt.	412
	Masau,	carrying sloop	413
Co	Op-sam,	at gun wt.	414
Co	Rinkas, Prince's Charlotte,	Leaving ship	415
	Frederick,	at gun wt.	416
	Salama,	at gun wt.	417
	St. Louis,	at gun wt.	418
	St. Paul,	at gun wt.	419
	St. Peter,	at gun wt.	420
	St. Thomas,	at gun wt.	421
	St. Vincent,	at gun wt.	422
	St. John,	at gun wt.	423
	St. George,	at gun wt.	424
	St. James,	at gun wt.	425
	St. Andrew,	at gun wt.	426
	St. Nicholas,	at gun wt.	427
	St. Basil,	at gun wt.	428
	St. Mark,	at gun wt.	429
	St. Luke,	at gun wt.	430
	St. Matthew,	at gun wt.	431
	St. John the Baptist,	at gun wt.	432
	St. John the Evangelist,	at gun wt.	433
	St. Peter the Apostle,	at gun wt.	434
	St. Paul the Apostle,	at gun wt.	435
	St. James the Apostle,	at gun wt.	436
	St. Andrew the Apostle,	at gun wt.	437
	St. Nicholas the Bishop,	at gun wt.	438
	St. Basil the Bishop,	at gun wt.	439
	St. Mark the Evangelist,	at gun wt.	440
	St. Luke the Evangelist,	at gun wt.	441
	St. Matthew the Evangelist,	at gun wt.	442
	St. John the Baptist,	at gun wt.	443
	St. John the Evangelist,	at gun wt.	444
	St. Peter the Apostle,	at gun wt.	445
	St. Paul the Apostle,	at gun wt.	446
	St. James the Apostle,	at gun wt.	447
	St. Andrew the Apostle,	at gun wt.	448
	St. Nicholas the Bishop,	at gun wt.	449
	St. Basil the Bishop,	at gun wt.	450
	St. Mark the Evangelist,	at gun wt.	451
	St. Luke the Evangelist,	at gun wt.	452
	St. Matthew the Evangelist,	at gun wt.	453
	St. John the Baptist,	at gun wt.	454
	St. John the Evangelist,	at gun wt.	455
	St. Peter the Apostle,	at gun wt.	456
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	St. Luke the Evangelist,	at gun wt.	463
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	St. Peter the Apostle,	at gun wt.	467
	St. Paul the Apostle,	at gun wt.	468
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	St. Andrew the Apostle,	at gun wt.	470
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	St. Luke the Evangelist,	at gun wt.	474
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	St. John the Baptist,	at gun wt.	476
	St. John the Evangelist,	at gun wt.	477
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	St. James the Apostle,	at gun wt.	480
	St. Andrew the Apostle,	at gun wt.	481
	St. Nicholas the Bishop,	at gun wt.	482
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	St. Mark the Evangelist,	at gun wt.	484
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	St. Luke the Evangelist,	at gun wt.	496
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	St. John the Baptist,	at gun wt.	498
	St. John the Evangelist,	at gun wt.	499
	St. Peter the Apostle,	at gun wt.	500
	St. Paul the Apostle,	at gun wt.	501
	St. James the Apostle,	at gun wt.	502
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	St. Nicholas the Bishop,	at gun wt.	504
	St. Basil the Bishop,	at gun wt.	505
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	St. John the Evangelist,	at gun wt.	510
	St. Peter the Apostle,	at gun wt.	511
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	St. James the Apostle,	at gun wt.	513
	St. Andrew the Apostle,	at gun wt.	514
	St. Nicholas the Bishop,	at gun wt.	515
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	St. Matthew the Evangelist,	at gun wt.	519
	St. John the Baptist,	at gun wt.	520
	St. John the Evangelist,	at gun wt.	521
	St. Peter the Apostle,	at gun wt.	522
	St. Paul the Apostle,	at gun wt.	523
	St. James the Apostle,	at gun wt.	524
	St. Andrew the Apostle,	at gun wt	

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Business Announcements.

—The Life and Teachings of Confucius. By James Legge, D.D. Edited for General Readers from the Original Text, the Chinese Classics, with the author's notes. 8vo. cloth. pp. vi. and 839. 10s. 6d.

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14	Consignes	Destin.
<p>ONGRONG. Floating Vessels. 70 Russell & Co 111 A. de Mello & Co 111 Chinese 111 Wm. Patten & Co 109 Arnold, Karberg & Co 70 P. Deneben 111 Wm. Patten & Co</p>		

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